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accurate as a book of its kind could be expected to be. This is only the first volume, which brings the subject from Gregory the Great down to St. Bernard. The second volume will bring it down to the dawn of the Reformation.

In this incomplete form some of the subjects, as monasticism and scholasticism, seem to be estimated too favorably, but all this will be corrected in the further treatment to be given them.

The three parts treat of the rise of the papal supremacy, scholasticism, and monasticism. The work is not very systematic, but is rather like a series of elementary, but very interesting, essays on church history, arranged in chronological order. The one who reads so much as has been given will certainly want to learn more, and Mr. Workman has provided at the beginning of each chapter a well-selected bibliography, such as can be found in all libraries of moderate pretensions.

In view of the general accuracy of the work, we were not prepared to see the author, on p. 203, refer to "the fatal millennial year (1000), with its dread of the end of all things, etc.," as if taking it without even a grain of salt. If he had not been nodding here and there when he read Rashdall's *Universities in the Middle Ages*, found in his bibliography on the opposite page, he would not have seemed so credulous as he does in the above quotation.

However, there are not many cases of this kind, and the book is to be heartily recommended to all readers who would like a rapid survey of mediæval church history, and there can be no doubt that the second volume will be eagerly awaited by many readers of the first.

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THE LIFE OF SAINT HUGH OF LINCOLN. Translated from the French Carthusian Life and edited with Large Additions. By HERBERT THURSTON, S.J. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Bros. Pp. xxvi + 650. 10s. 6d.

THIS biography of a commanding and attractive personality is, for the most part, a translation of the French *Vie de St. Hugues de Lincoln*, which was published by a monk of the Grande Chartreuse in 1890. The name of the English translator does not appear. The editor has allowed himself considerable latitude, and even increased the original material by more than one-third. He has supplemented the information given by the French biographer, principally in those

features of the life which have special bearing upon English history and English institutions.

Father Thurston believes that the authorship of the great Latin life of the saint, commonly known as the *Magna Vita S. Hugonis*, which is the one record of supreme importance, has been correctly assigned to Abbot Adam, the chaplain of the saint, and later abbot of Eynsham. Of the absolute sincerity and truthfulness of this writer he has no doubt. But Father Thurston by no means succeeds in establishing a case of mistaken identity, in answer to the charge that this was the abbot Adam who was deposed from his office "as a prejudiced person and a manifest dilapidator of the goods of the abbey."

To Ruskin's mind St. Hugh of Lincoln is the most beautiful sacerdotal figure known to him in history. Like all Roman Catholic biographies, this work contains numerous tales of dreams, visions, and miracles, which will impress the reader as the products of gross superstition or as evidences of supernatural power, according to his intellectual sympathies and religious convictions. But waiving these extraordinary details, the life introduces us to a singularly pure and heroic character, a man untiring in devotion to his church, fearless before princes and diseases, chivalrous in his defense of the weak and the poor, an honest, earnest, and unselfish soul.

St. Hugh lived between the years 1140 and 1200 A. D. He joined the Carthusian order at twenty-three. He was successively a common monk, a priest, the procurator of the Grande Chartreuse, and abbot of Witham Monastery, England; and was elected bishop of Lincoln in 1186. He remained to the close of his active life a firm believer in asceticism. With the exception of the robes of ceremony which he wore in public as a sign of his dignity, he retained the white habit of his order, and never put off the Carthusian hair-shirt. He was no less faithful to his old penances and mortifications, and spent his vacations in his former monastic cell at Witham. He was tireless in his attentions to the sick, the poor, and the bereaved. In spite of much murmuring and strong opposition, backed by high civil dignitaries, he carried out many radical reformatory measures and corrected many abuses among the clergy. Several times he clashed with Henry II. and with his successor, Richard of the Lion Heart. The story of the conflict between church and state for the supremacy contains a great deal of valuable material for those interested in that memorable contest. St. Hugh was evidently a masterly diplomat and an experienced ecclesiastical lawyer. He was frequently appealed to by all sorts of

plaintiffs, who were confident that the bishop's perspicacity would frustrate the snares of their adversaries, and that his unshaken determination to support the church at all hazards would triumphantly vindicate their rights.

The English origin of pure Gothic architecture is assigned to Hugh of Lincoln. "What Diocletian did at Spoleto for the round arch, St. Hugh did at Lincoln for the pointed arch." The editor's notes on this subject are of real interest, and some useful details are presented which are not easily accessible to the average student. Father Thurston concedes the claim of English authorities that the extraordinary architectural development which marked the period was of spontaneous and native growth. While the enlightenment and energy of the Burgundian bishop gave the necessary stimulus to architectural construction along lines unfamiliar to England, yet the architect and workmen of Lincoln's cathedral were English, and the distinctive beauties of the style which they inaugurated were not copied by them from abroad.

The French biographer tells several stories illustrating the confidence that the kings of France and England had in the power of the monks' prayers. On two occasions terrible storms at sea ceased suddenly, as prayer was offered urging God to look upon the merits and intercession of the monks. This observation follows: "A generation which despises and neglects this means of salvation exposes itself to the danger of a terrible shipwreck." A modern thinker is quoted as saying: "I think that those who pray do more for the world than those who fight; and if it is true that the world is going from bad to worse, it is because there are more battles than prayers."

Father Thurston discusses the subject of miracles at some length. He stoutly maintains that the facts have been, in the main, truthfully reported. Many of the Lord's miracles, he holds, are susceptible of a rationalistic explanation, though, being wrought at the command of him who raised the dead to life, it seems simpler to regard all indifferently as manifestations of his preternatural power. He is inclined to adopt a somewhat similar attitude toward the miracles of the saints in general and of St. Hugh in particular. In arguing for the facts he has recourse to the reports of the Society for Psychical Research and to many medical authorities. He urges "that our Lord's promises to ardent faith seem to point to some necessary causation in the psychic or moral order, preternatural at least in the sense that it overrides physical laws, and that these promises find their adequate realization in Catholic miracles and in Catholic miracles alone." He admits the cures wrought

by scientific experts, but argues that these cures are only "partial, temporary, and gradual," while the cures of Catholic miracles are "complete, permanent, and instantaneous." The limitation of cures to certain classes of diseases seems to stagger him somewhat, but, he says, "we cannot fathom the mysteries of His wisdom."

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FÜRSTBISCHOF MARTIN BRENNER: Ein Characterbild aus der steirischen Reformations-Geschichte. Von DR. LEOPOLD SCHUSTER, Fürstbischof von Seckau. Mit dem Porträte Brenners und einer Karte von Steiermark. Graz und Leipzig: Verlag von Ulrich Mosers Buchhandlung (J. Meyerhoff), 1898. Pp. xvi + 912 and 16. M. 14.

THE author of this copious and well-written biography entered upon his task while filling a professorial chair in the university of Graz, whence he was called to the episcopal throne of Seckau in 1894. He was led to choose Martin Brenner as a subject for local research, because he was the most noted of the early prelates of this diocese, and because his life had never been exhaustively studied. The position that Brenner occupies in the minds of the Roman Catholics of this region is indicated by the cognominations that he bears: "the apostle of Styria," and the "malleus hereticorum."

Dr. Schuster is a thoroughgoing Jesuit in training and in spirit, if not by profession. He is otherwise known in literary circles as the author of a work on Johann Kepler, the Lutheran astronomer, the aim of which is to show that Kepler, whom he declares to have been "a great scholar, a noble character, no Catholic, to be sure, but yet a profoundly believing Christian," was persecuted by his Lutheran brethren, but befriended by the Catholics, especially the Jesuits. This Kepler study professes to be a purely objective performance; but its *Tendenz* is easily discernible. The author aims to show that, so far from deserving the reputation of being the enemy of scientific research, the Catholic church has been far more cordial in its encouragement of science than Protestantism. He also, in the work before us, seeks to show that superstition was far more gross among the Lutherans than among the Catholics, and that its presence in Styria was due to Lutheran influence.

In the introduction we have a historical sketch of the diocese of Seckau and, indeed, of the first introduction of Christianity into